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value and success of modern missionary effort. Professor Mackenzie's strongest chapters are toward the close, in which he discusses the missionary in his relation to civilization, to other religions, and to the individual man, and thus the book is cumulative in the best sense of the word. It is courage-strengthening reading for either the pessimistic Christian, or the Christian who thinks the old methods of preaching the gospel must be abandoned. It would make an admirable campaign document for the missionary societies of all denominations.—JOHN F. FORBES.

Die neueren Bemühungen um Wiedervereinigung der christlichen Kirchen. Von Dr. G. Krüger, Professor der Theologie in Giessen. Durch Belege u. Erläuterungen vermehrter Abdruck aus der *Christlichen Welt*, No. 28, 2. Tausend. (Freiburg und Leipzig: J. C. B. Mohr, 1897; pp. 38; M. 0.60.) The author of this pamphlet gives, first a statement of the attitude of the several divisions of the Christian church on the subject of the reunion of Christendom, and then a critique of the union sentiment as found in each and as expressed in recent movements. The Roman Catholic church makes two conditions essential to reunion, namely, unity of faith and unity of government. The emphasis is chiefly upon the latter, which is of course equivalent to a demand for the recognition of papal primacy and infallibility. But this is just the point against which all the rest of Christendom raises its most earnest protest. The negotiations between the eastern church and the Old Catholic party are based chiefly on their common rejection of the pope. The differences between the two, as viewed from the point of view of the Old Catholics, are not important, but the Greeks and Russians lay more stress upon their distinctive characteristics and see no way to unite with any western Christians. The Anglo-Catholic or High Church party in the Church of England is making a constant approach to Rome on the ritualistic side, but not otherwise. The Old Catholics and most of the Protestant denominations, between whom there is a measure of sympathy on account of their common rejection of papal infallibility, Jesuitism, and Ultramontanism, hold such widely diverse views of the church that union is quite out of the question. The conclusion reached is that a general reunion of Christendom is not yet in sight, even in the distance.—W. E. GARRISON.

Occasional Papers. By the late R. W. Church, M.A., D.C.L., sometime Rector of Whatley, Dean of St. Paul's, Honorary Fellow of

Oriel College. (London: Macmillan & Co., Limited; New York: The Macmillan Co., 1897; 2 vols.; pp. xii + 416, viii + 492; \$3.) Dean Church was a voluminous writer. Besides his many other works, a collected edition of his miscellaneous writings fills nine volumes, of which these *Occasional Papers* fill Vols. VIII and IX. For nearly half a century the dean was a contributor to *The Guardian*, *The Times*, and *The Saturday Review*. Out of more than a thousand such pieces his daughter has selected fifty-four reviews and articles, which, in her judgment, are representative of her father's work and "deal with books and matters of permanent interest." Most of the works reviewed created a great stir in the religious world when they were published, and after the lapse of three, four, or five decades it is interesting to note the impression they made, when they first appeared, on the mind of this keen critic and stanch churchman. We call special attention to Carlyle's *Cromwell*, Stanley's *Jewish Church*, Ranke's *History of the Popes*, Lecky's *History of Morals*, Mozley's *Lectures on Miracles*, *Ecce Homo*, Renan's *Vie de Jésus*, Renan's *Les Apôtres*, Brooke's *Life of Frederick Robertson*, Coleridge's *Memoir of Keble*, Newman's *Apologia*, and Newman's *Eirenicon*.—ERI B. HULBERT.

Antworten der Natur auf die Fragen: Woher die Welt, Woher das Leben? Thier und Mensch; Seele. Von Constantin Haserl. (Graz: J. Meyerhoff; 1896; pp. 262.) As the title indicates, the author seeks to give an answer to some of the fundamental questions of existence: the origin of the physical universe, the beginning of life, and man's place in nature. He does not appeal to Scripture, but to geology, biology, anthropology, and psychology. He contends that the most reliable conclusions of these sciences point to a personal God as the creator of the world and the originator of life. His quotations are mostly from German and French writers, and are very numerous. The book is clear in style, and, on account of the almost entire absence of technical language, will be specially helpful to the average reader. The chapter on evidences of design in creation is full of new and striking examples. The treatment of Darwinism, however, is hardly fair, in that the author refers only to the extreme positions of Vogt, Büchner, and others of that school. His aim is to show that science does not disprove the accounts of Scripture as regards man's creation and destiny.—A. J. RAMAKER.

The Coming People. By Charles F. Dole (New York: T. Y. Crowell & Co., 1897; pp. 209; \$1.) The "coming people" are